

# THE LATTER-DAY SAINTS' MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 6.

OCTOBER, 1841.

VOL. II.

## CONTENTS:

Dialogue on Mormonism .....	81	Elder Hedlock's Mission .....	89
War! Rumours of War .....	83	Editorial Remarks .....	93
The late Trial of Joseph Smith .....	85	Communications from Thomas Ward ....	94
An Address to the Elders .....	86	Parkinson & Speak-	
Psalm—by Miss E. Snow .....	88	man .....	95
The Latter Day Saints .....	88	Notices, List of Publications, &c. ....	96

## DIALOGUE ON MORMONISM.

No. II.

*Between Mr. Matthews and Mr. Roberts.*

Mr M.: I am glad to see you and Mrs. R.; I was ready to think you were not coming this evening.

Mr. R.: Indeed, Mr. M., I must say I felt no very great desire to come, but as I had given you reasons to expect my company I thought you would think me too much prejudiced against your favourite doctrine of Mormonism if I staid away. It was not so with Mrs. R.; she no sooner heard of a Mormon preacher being at your house than she made every preparation to come. You are aware that women are somewhat curious.

Mr. M.: I am aware that is their prevailing characteristic; indeed I think we all ought to have curiosity enough to induce us to listen to truth. Elder P. had just commenced to give me an account of the coming forth of the Book of Mormon. I suppose you are curious enough, Mr. R., to listen to his statement.

Mr. R.: That was the object of our visit. I shall be pleased to hear Elder P. proceed.

Elder P.: The subject I was speaking upon was the much abused Book of Mormon, or, as it is termed by way of ridicule, the Mormon Bible. Their being many foolish and extravagant stories about respecting it, I always deem it important to correct the public mind on this subject before I proceed to any other item of doctrine in our religion. One impression that is gone abroad is, that we put it in the stead of the Bible, the scriptures of the old and new Testament. I presume you have heard it represented so.

Mr. R.: Certainly I have, by several individuals, and I must say that I felt surprised when Mr. M. told me this morning that such was not the case.

Mr. M.: This has been the received opinion of this neighbourhood, and is yet by some, for when I told Deacon Jones last evening that it was an erroneous idea we had imbibed, he plainly told me he knew better, and would not listen to any argument on the subject.

Elder P.: Well, gentlemen, I will endeavour to inform you what the Book of Mormon purports to be, and then you can judge for yourselves. The Book of Mormon is a record of the Aborigines of this continent, (America) which was

engraven on plates of precious metal, and handed down from father to son, from generation to generation. It gives an account of the first settlement of this land by the seed of Israel in the reign of Zedekiah King of Judah, some time before the Babylonish captivity. While in Jerusalem during the decline of the Jewish polity, the Lord appeared to a man of the name of Lehi, and commanded him to take his family and journey into the wilderness, and also informed him of the destructions which should come upon the Jewish nation. Lehi, obedient to the heavenly command, took his household and journeyed in the wilderness for some considerable time, subject to hunger and many privations, till at length they came to the borders of the sea, where they were instructed to build them a ship, and launch forth upon the mighty ocean. Having got every thing prepared, they did so, and were carried forward upon the waters for a long time, until at length they arrived on the western continent, and after returning thanks to the Almighty for his protection and great deliverance, they engaged in cultivating the soil, and were prospered exceedingly upon the land, and became very numerous indeed.

Mr. M.: You will observe by this account, Mr. R., that this people who landed here, were Jews; this you know agrees with the idea which many learned men have had that the Indians are descendants of the Jews.

Mr. R.: I am aware that this idea is generally entertained among the learned.

Mr. M.: Pardon this interruption Elder P.

Elder P.: I shall be pleased for you to make any remarks or ask any questions on any subject as I go along.

After their settlement here, part of the family being righteous and part wicked and rebellious, they had considerable difficulty and strife, until at length the Lamanites, the wicked portion of the family, were smitten with a skin of blackness, and became an idle and filthy people.

It also gives an account of their wars

—the reign of their kings and judges—the prophecies of righteous and holy men who were among them, several of which have been fulfilled since the records have been found—their skill in architecture—their faith and knowledge of the truths of the Gospel—the rending of the rocks on this land at the crucifixion of Jesus—and then gives a very interesting account of our Saviour's appearing to the people on this continent after his resurrection at Jerusalem, agreeable to the saying of his, "I have other sheep which are not of this fold, them also must I bring in"—his teachings to the people—his choosing apostles and establishing his kingdom after the same pattern he did on the old continent.

Mr. R.: This is certainly new to me, but there is one very serious objection in the way, which I must have removed before I can believe the book, and that is, if Christ established his Church and kingdom on this continent how happens it that the Indians have no tradition of the fact, and are altogether unacquainted with the Gospel?

Elder P.: It is a question which naturally arises, and I think I shall, before I get through, be able to satisfy you why it is so. After Christ had established his Church and sent forth his servants to proclaim the Gospel, great success attended their labours, and the greater part of the people became obedient to the faith; true and undefiled religion flourished, and every blessing followed in the train. However, after some time had elapsed, there began to be schisms in the Church; prejudice and its attendant train of evils crept into their midst, until, finally, they began to fight one against the other—the Lamanites against the Nephites, until the Nephites were utterly destroyed from off the face of the land—the last man remaining was Moroni, in whose possession were the sacred records which had been handed down to him, and which he was commanded to hide up unto the Lord, in consequence of the wickedness of the Lamanites, who had not only derided the name of Christ, but sought the lives of all such as professed Christi-

anity. Consequently they were given up to a wicked and rebellious heart, and became willing instruments in the hands of Satan, and continued to wander in darkness, ignorance, & superstition, until the present time, the degenerate and fallen sons of great and worthy sires.

Mr. M.: I have always thought that there had been a more enlightened people on this continent than the present Indians. The remains of ancient buildings, monuments, &c., are evident proofs on this point.

Mr. R.: There can be no doubt on this subject. In the recent researches in Central America, the ruins of very large and splendid buildings have been found, but it does not necessarily follow that the Book of Mormon is true.

Elder P.: By no means, but you will undoubtedly admit that it is circumstantial evidence in its favour. Another thing I would observe is, that there is no correct account given of their descent, or their history—the world has been shrouded in darkness on these matters; but the Book of Mormon like the rising sun radiates the gloom, throws a flood of light on the history and proceedings of this people, and brings to light things which have been hid from generation to generation—it contains many predictions respecting their restoration to righteousness, and again becoming a ‘fair and delightful people’ I cannot better express my ideas on this point than in the language of the hymn, which has been composed by one of our preachers and which we sung a short time before you came. I will endeavour to repeat it.

Mr. M.: No, Elder P., pray sing it again. I am sure Mr. and Mrs. R. will be pleased to hear it, the tune and hymn are beautiful.

Elder P.: You and Mrs. M. will assist me then.

Mr. M.: We will do our best.

HYMN.

O stop and tell me Red Man,  
Who are ye? why you roam?  
And how you get your living?  
Have you no God?—no home?

With stature straight and portly,  
And decked in native pride,  
With feathers, paints, and broaches,  
He willingly replied:—

“I once was pleasant Ephraim,  
When Jacob for me pray’d;  
But oh! how blessings vanish,  
When man from God has stray’d?

Before your nation knew us,  
Some thousand moons ago,  
Our fathers fell in darkness,  
And wander’d to and fro.

And long they’ve lived by hunting,  
Instead of work and arts,  
And so our race has dwindled  
To Idle Indian hearts.

Yet hope within us lingers,  
As if the spirit spoke:—  
He’ll come for your redemption,  
And break your Gentile yoke:

And all your captive brothers,  
From every clime shall come,  
And quit their savage customs,  
To live with God at home.

Then joy will fill our bosoms,  
And blessings crown our days,  
To live in pure religion,  
And sing our Maker’s praise.”

TO BE CONTINUED.

—Times and Seasons.

WAR! WAR!! AND RUMOURS  
OF WAR!!!

Never since the rise of this Church has such interest and anxiety been manifested in the public mind, particularly on the sea-board. The falsehoods that have been circulated respecting us being arrayed in the garb of truth, and having been published from the sacred desk by the reverend clergy with all the weight of sanctity which their long faces are calculated to inspire, and having found their way into the popular newspapers of the day, and circulated to the four winds, render it impossible for us to correct the public mind on the subject.

From the newspapers we have seen—the letters we have received—and the testimony of gentlemen who have just returned from the east, we are assured that rumour with her thousand tongues

is at work, expectation is on the tiptoe, curiosity is on the stretch, all eyes are turned to the Far West, and all are anxious to hear the latest accounts from the seat of war. The subject of a Sub-Treasury and a National Bank for a while cease to be the prevailing topics of conversation. The minds of thousands are all ready prepared to hear of the sacking of cities, the march and counter-marching of armies, the burning of towns and villages, the flight of citizens, the rising of the Indians, the commotion in Illinois, the distress in Iowa, the consternation and flight of the Missourians, the exploits of mighty chieftains, &c. &c. We don't know but that ere this our friend Bennett of the New York Herald has established an express line from this city to New York to give the latest news of the proceedings of the Mormons to his immense number of subscribers, and herald forth to the world the monstrous proceedings of Joseph Smith and the Mormons.

There being such a taste for the marvellous, we are almost dispirited to give an account of things in this vicinity as they really are. Truth being too dry a morsel for the corrupt taste of the present generation, it requires no inconsiderable degree of moral courage and resolution to meet the sneers and ridicule consequent on giving correct information. In this age—

"On eagles wings immortal scandals fly."

However, we hope there are some honourable exceptions, gentlemen who feel disposed to do us justice and hear both sides of the question. There are some, we hope, who before they would gratify their readers at the expense of truth and virtue, and all the finer feelings of the human heart, and fan the flame of persecution, would choose to be silent and wait until the excitement be over, and then make up their minds on the issue.

To all such magnanimous individuals we would say, come and pay us a visit, and if our friend of the N. Y. Herald is not dead to sensibility and honour, let him come too, and we will give them correct information on the subject.

On approaching this place in sailing up the mighty Mississippi, and while ascending the lower rapids on the east bank of the river, appears the city of Nauvoo, and at the very first sight they will be ready to exclaim, what a beautiful place for a city. On a nearer approach they will be constrained to say, surely nature has been propitious, what a contrast does this situation present with the dull and monotonous scenes which characterize the great water courses in the west.

On a nearer approach they would behold scores of houses, like gems decking the beautiful site which, from the gradual rise from the river for nearly a mile back, present a very beautiful and imposing appearance. Let them then land on our shore, and although we have not yet any splendid hotels erected, yet we have some houses of entertainment, where refreshment and attention can be obtained at reasonable charges. Having rested themselves from the fatigues of the voyage, we would invite them to walk into the city, and as they pass along and consider that within the short space of two years, in the midst of poverty and sickness, have all the improvements been made, they will at once be satisfied that the Mormons are an industrious people. We would then take them to the Nauvoo House, where they will find a number of men employed in laying the foundation of that building, which, when finished, will compare with any hotel in the Union. Having satisfied themselves with the prospect which the site commands of the beautiful Mississippi, we would then conduct them to the Temple block, and as they pass along they will observe the preparations that are every where being made for the erection of buildings. The man who two years ago had to content himself with a log cabin is now preparing to erect a beautiful frame house, or, the more substantial and durable one of brick or stone.

On visiting the Temple block their astonishment will increase; there they will see the foundation of a building laid, which is expected to astonish the world,



and show how much can be done by a concentration of action. It could hardly be possible to conceive of a more lovely situation and commanding prospect. It will be seen for several miles up and down the beautiful windings of the Mississippi—by a large section of Iowa, and by the surrounding country of Illinois. Having spent some time in admiring the beautiful view which is afforded from this point, we would invite them to visit the length and breadth of the city and suburbs. On the beautiful prairie which lies contiguous to the city, where but a few years ago the red man roamed, beautiful farms are opening, and houses in progress of erection, and the cheerful voice of the husbandman while engaged in his laborious but healthy employ—the lowing of herds and the bleating of sheep, give animation to the scene, and give evidence of enterprise and industry.

If they will wait over Sunday they will then see the Saints congregating together from a circuit of six or seven miles, some on horseback, in waggon, and in carriages. There they will see native born Americans from every state of the Union, the enterprising Englishmen, the hardy Scotchman, the warm-hearted son of Erin, the Pennsylvania Dutchman, and the honest Canadian, all joining in harmonious praises to Heaven's holy King—all inspired with the same hopes of immortality, having one faith, one hope, one baptism.

Yes, gentlemen, if you want to find the abodes of content and true pleasure, come to Nauvoo. If you want to learn our character and proceedings, mingle in our midst, associate with us, and examine for yourselves, and you will find in our young and rising city many hearts that beat high with sensibility, many generous and noble souls, men susceptible of kindness, and who delight to reciprocate feelings of friendship and esteem.

If you want to retire from the noise of the Bacchanalian's song, the midnight broils, and the scenes of drunkenness which disgrace so many of our cities and villages, come to Nauvoo. No such proceedings are allowed—no such

monster as the drunkard walks our streets.

If you want to see the native charms which shine forth in the softer sex, unadorned by the flimsy decorations of pride, and the unnatural airs of your eastern *belles*, come to Nauvoo.

In short, Nauvoo is all that is included in the signification of the word *beautiful place, delightful habitation*, a place of rest and quiet, and we can, very appropriately, use the language of an eloquent writer, and say of it—

"Sure, no'er sun—

View'd in its wide career a lovelier spot

For all that life can ask—salubrious—mild—

Its woods and prospects fair!

In one delightful word, to crown the whole,  
It is our home!"

As to the noise and confusion which is said to be in our midst, "the clash of arms and din of war," they exist only in the breasts of the *Warsaw Junto* and "the highly respectable correspondent of the Journal of Commerce," who have, through malice and the basest of feelings, condescended to palm their statements upon the community, to raise a prejudice against us. Vain are their efforts! Their dark and cruel acts will one day recoil upon their own heads with tenfold vengeance, while truth shall stand erect, and the injured and innocent be approved.—*Times and Seasons*, Aug 2.

## THE LATE TRIAL OF JOSEPH SMITH.

(From the *Juliet Courier*.)

Monmouth, June 1841.

My dear Sir,—Before this reaches you I have no doubt you will have heard of the trial of Joseph Smith, familiarly known as the Mormon prophet. As some misrepresentations have already gone abroad in relation to judge Douglas's decision and the merits of the question decided by the judge, permit me to say that the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept., 1840. The same writ was issued in June, 1841. There can really be no great difficulty about this matter—under this state of facts.

The judge acquitted himself handsomely, and silenced clamours that had been raised against the defendant. Since the trial I have been at Nauvoo on the Mississippi, in Hancock county, Illinois, and have seen the manner in which things are conducted among the Mormons. In the first place I cannot help noticing the plain hospitality of the prophet Smith to all strangers visiting the town, aided as he is in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple now building, and one of the largest buildings in the state. There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any other state. Mr. Smith preached in the morning, and one could have readily learned then the magic by which he has built up this society, because, as we say in Illinois, "they believe in him," and in his honesty. Dr. Bennett, a talented man, preached in the evening. He is the mayor of the city, and cannot but be a useful man to them and to his country, as he has learning and great force of character. I wanted to hear Elder Rigdon, of whom so much has been said by the talkers and slanderers of this society. His name is closely identified with Mr. Smith as one of the persecuted, and builders up of the Mormons. A word I am happy to learn is no longer a word of reproach in this free and enlightened state.

It has been a matter of astonishment to me, after seeing the prophet, as he is called, Elder Rigdon and many other gentlemanly men, any man may see at Nauvoo, who will visit there, why it is that so many professing Christianity, and so many professing to reverence the sacred principles of our constitution, which gives free religious toleration to all, have slandered and persecuted this sect of Christians? There can be no

danger in the United States from any denomination. If they are in error, (and who is to decide that) let freedom of opinion combat it, and nothing is to be apprehended from such error. I know the time when the Methodists were said to be a deluded and ignorant sect. What sect now equal them in the United States? For the honour of our state I hope no such degrading brutish persecutions will be got up in Illinois as was in Missouri against the Mormons.

You would admire the manner in which the town of Nauvoo is situated and laid out. It covers over 1000 acres, and laid off into acre lots. The Temple is building on the hill nearly a mile from the river in front, the river running here in a half circle. I am told that it numbers now over 5,000 persons, and they are fast arriving from Europe and different parts of the United States.

So much for the present. When I see you I will give you further particulars of Nauvoo and this part of our state, which is certainly beautiful.

#### TO THE ELDERS AND PRIESTS OF THE CHURCH OF THE SAINTS,

##### GREETING:

Beloved fellow labourers,—It is with no small degree of joy that we contemplate your increasing numbers, and your untiring zeal in the cause of truth, as manifested in your labours for Christ's sake and the gospel's.

There are many hundreds of our elders and other officers, who spare no pains in declaring the message of God, both in synagogues, houses, and streets; and who are very bold and valiant in the testimony of Jesus, in the midst of reproaches, slander, and even violence, and every kind of opposition; and who would not hesitate to lay down their lives for the truth. But notwithstanding their faith and zeal, they lack experience, and are liable to err in spirit; therefore, we hope a few words of instruction and caution on some points will be profitable to them, on this occasion.

First, we charge you in the fear of

of Kentucky Tom,"\* and I think, Sir, you will agree with me (after perusing the following), that the entire statement as given in the *Journal*, is a tissue of lies, got up by a malignant and depraved heart, for the worst and most diabolical purpose, in reading which we blush for humanity. On the 10th inst., I called at the residence of Mr. Margretta, with the hope of obtaining a personal interview with him, but although I was disappointed in this, as he was not at home, I was very kindly received by Mrs. Margretta his wife, and likewise his family. I proposed to Mrs. Margretta the following questions, and she gave me the following answers:—*Ques.*—Have you and Mr. Margretta been to the city of Nauvoo? *Ans.*—Yes, we have. *Ques.*—What were your reasons for returning back to England? *Ans.*—I was not very well the short time I was there, and we did not find every thing so convenient as we expected, so me and my husband determined to return to England. *Ques.*—Is Nauvoo a fine city? *Ans.*—No, it is not yet, but in a few years' time it will be. *Ques.*—Is the land generally good in that part? *Ans.*—Yes I think it is the finest land I ever saw. *Ques.*—Were you and your husband put in prison when you arrived there? *Ans.*—No, we were not. *Ques.*—Did any one ask you to deliver up your money to them? *Ans.*—No, but we had 10 per cent, offered us for our money. *Ques.*—Did your husband ask Mr. J. Smith to show him the plates that the Book of Mormon was engraven on? *Ans.*—No, my husband did not ask him, but another brother (or Saint) told my husband that he heard somebody else say that he knew a man that said he heard Mr. Smith say that an angel took them away again. *Ques.*—Did you make your escape secretly? *Ans.*—Why no, Sir, that would have been impossible, for we had more than a ton weight of luggage; besides, we had no need of coming away in that manner, we went on board a steamer between nine and ten o'clock in the morning, in company with five missionaries that were going to take their different locations upon that Continent.

The following information I received from Mr. Embry, a person in whose house Mr. Margretta and family now reside. I have been acquainted with Mr. Margretta upwards of thirteen years; he was never of any religious persuasion prior to his becoming a Latter-day Saint; he was never truly converted, for he knows nothing of a change of heart. I belong to the Latter-day Saints, and I believe their doctrines.

The following was given me by Mrs. Embry:—*Ques.*—Are you a member of the Saints? *Ans.*—I am, for anything I know to the contrary; but I know I have not attended of late as I ought to have done. *Ques.*—Do you be-

\* A little Tract, addressed "To the Followers of the Latter-day Saints," signed "D. L. St. Clair.

lieve in the doctrines the Saints teach? *Ans.*—I do; for I have experienced their power.

The above is the substance of what I was enabled to gather during my stay with those individuals, which every honest mind will admit sufficient to prove by what spirit those persons are led who, in order to put down a cause they do not approve, embrace every opportunity to fill the mouths of the world and the columns of the public prints with lies and slander.

A copy of a certificate I have in my possession:—"This is to certify, that Mr. Joseph White has been in company with Mrs. Margretta, the wife of Thomas Margretta, and five of her children, and it is not on our account that all those false statements have been published, for we believe in the doctrine that the Latter-day Saints preach, having witnessed its power. Witness our hands this 10th day of Sept. 1841. Elizabeth Margretta, Joseph Embury, Sarah Embury, Leigh."

Now, Mr. Editor, it remains for the *Journal*, to prove his authority for having given publicity to such barefaced falsehoods and glaring inconsistencies. No man having the slightest knowledge of that part of America the Saints are now peopling, to say nothing of the statements that have been made by the Margretta to many who are ready to come forward and prove to the contrary of what the *Journal* says, could give the smallest credence to such a budget of slander.

I remain, Sir,  
An admirer of your excellent publication.  
JOSEPH WHITE,  
MINISTER OF THE GOSPEL.

No. 12, Ratcliff-Crescent,  
Bristol, Sept. 21, 1841

### SKETCH OF THE TRAVELS AND MINISTRY OF ELDER R. HEDLOCK.

*The following interesting communication was written in April last, but owing to the multiplicity of matter which then crowded upon our columns, it was neglected, and has since been several times overlooked or left out for want of room: for this we owe an apology to Elder Hedlock, and take this opportunity to say in his behalf that from our intimate acquaintance with him in his late journey and mission to this country, and from the testimony of his friends in Scotland, we feel safe in asserting that a more humble, patient, persevering, and useful labourer in the cause of truth has seldom if ever appeared on the stage of*

The judge acquitted himself handsomely, and silenced clamours that had been raised against the defendant. Since the trial I have been at Nauvoo on the Mississippi, in Hancock county, Illinois, and have seen the manner in which things are conducted among the Mormons. In the first place I cannot help noticing the plain hospitality of the prophet Smith to all strangers visiting the town, aided as he is in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple now building, and one of the largest buildings in the state. There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any other state. Mr. Smith preached in the morning, and one could have readily learned then the magic by which he has built up this society, because, as we say in Illinois, "they believe in him," and in his honesty. Dr. Bennett, a talented man, preached in the evening. He is the mayor of the city, and cannot but be a useful man to them and to his country, as he has learning and great force of character. I wanted to hear Elder Rigdon, of whom so much has been said by the talkers and slanderers of this society. His name is closely identified with Mr. Smith as one of the persecuted, and builders up of the Mormons. A word I am happy to learn is no longer a word of reproach in this free and enlightened state.

It has been a matter of astonishment to me, after seeing the prophet, as he is called, Elder Rigdon and many other gentlemanly men, any man may see at Nauvoo, who will visit there, why it is that so many professing Christianity, and so many professing to reverence the sacred principles of our constitution, which gives free religious toleration to all, have slandered and persecuted this sect of Christians? There can be no

danger in the United States from any denomination. If they are in error, (and who is to decide that) let freedom of opinion combat it, and nothing is to be apprehended from such error. I know the time when the Methodists were said to be a deluded and ignorant sect. What sect now equal them in the United States? For the honour of our state I hope no such degrading brutish persecutions will be got up in Illinois as was in Missouri against the Mormons.

You would admire the manner in which the town of Nauvoo is situated and laid out. It covers over 1000 acres, and laid off into acre lots. The Temple is building on the hill nearly a mile from the river in front, the river running here in a half circle. I am told that it numbers now over 5,000 persons, and they are fast arriving from Europe and different parts of the United States.

So much for the present. When I see you I will give you further particulars of Nauvoo and this part of our state, which is certainly beautiful.

#### TO THE ELDERS AND PRIESTS OF THE CHURCH OF THE SAINTS,

##### GREETING:

Beloved fellow labourers,—It is with no small degree of joy that we contemplate your increasing numbers, and your untiring zeal in the cause of truth, as manifested in your labours for Christ's sake and the gospel's.

There are many hundreds of our elders and other officers, who spare no pains in declaring the message of God, both in synagogues, houses, and streets; and who are very bold and valiant in the testimony of Jesus, in the midst of reproaches, slander, and even violence, and every kind of opposition; and who would not hesitate to lay down their lives for the truth. But notwithstanding their faith and zeal, they lack experience, and are liable to err in spirit; therefore, we hope a few words of instruction and caution on some points will be profitable to them, on this occasion.

First, we charge you in the fear of



ny  
or,  
m  
to  
I  
sta  
nt  
be  
ur  
sh  
as  
in  
ed  
00  
he  
a  
er  
ld  
os,  
pe  
a.  
I  
u-  
ur  
—  
S  
E

th  
n-  
nd  
h,  
or

ur  
no  
d,  
s;  
in  
of  
ce,  
ho  
eir  
d-  
x-  
it;  
n-  
ts  
a-

of

of  
as  
th  
w  
a  
d  
f  
th  
o  
b  
w  
b  
f  
f  
l  
l  
—  
r  
—  
t  
v  
b  
—  
y  
—  
A  
a  
P  
—  
y  
—  
o  
M  
P  
M  
M  
A  
th  
t  
y  
th  
m  
w  
n  
a  
w  
th  
M  
M  
a  
th  
P  
S  
k  
t  
d  
—  
A  
t  
a  
—  
of  
C

ur  
at  
of.  
ed  
at  
d  
to  
r.  
d  
d  
d  
n  
g  
g  
e  
et  
r.  
o  
e  
h  
w  
e  
e  
g  
y  
r  
e  
e  
g  
r  
n  
e  
e  
e  
s  
d  
t  
of  
L  
s  
s  
d  
e  
w  
o  
t  
e  
n  
e  
of  
r.  
h  
o  
y  
e  
o  
y  
s  
h  
e

God, to enforce the doctrine of *repentance*, as well as faith and baptism, upon the minds of your hearers, and especially those who are candidates for baptism.

Remember that baptism without a thorough repentance is mockery before God, and of no manner of use. We sometimes hear our members, and even officers urge an unbeliever to go and get baptised, at the very same time he is opposed to the truth, and in the act of blaspheming against the things now revealed, and railing against the servants of the most high.

Now, if a man were to be baptized in that unprepared state of mind, he would be two-fold more a child of hell than he was before.

Others again, are over persuaded to go and be baptised when they only partly believe, and have not brought forth fruits meet for *repentance*—not having put away their sins, and humbled themselves before God, with a full determination to lead a new life. Such are a hinderment and trouble to the church while in it, and soon fall away, and become so many stumbling blocks.

Some offer themselves for baptism and are immediately baptised without being questioned, or taught as to their repentance or newness of life.

Now all these things are evil, and are not according to the gospel. If a person becomes fully convinced of the truth of our message, and feels to repent of his sins, he needs no urging to the waters of baptism. Only let the gospel be clearly set before him, and he will obey it the first opportunity. Therefore don't overpersuade people in these sacred things, but be careful to question the candidates as to their faith and repentance, and their determination to serve the Lord with full purpose of heart.

Again, repentance implies confession and restoration,—so far as we have wronged our neighbour, or sinned against another. For instance, Zacheus of old said, "*Behold the half of my goods I give to the poor, and if I have wronged any man, I restore him four-fold.*" The scriptures also inform us,

that those who came to John's baptism came *confessing their sins*.

Christ has said, "*If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, go thy way; first be reconciled to thy brother, and then come and offer thy gift.*" This will apply both to the candidates for baptism and the Lord's supper.

If a man has sinned against God only, let them confess to God only; but if a man has sinned against, or wronged his neighbour, either in word or in deed, let him confess his fault,—ask forgiveness, and restore to him that which justice would require, whether the person wronged be saint or sinner—then let him come to the ordinances, with full purpose of heart, and he shall be accepted.

Again, the ministers of salvation are required to be watchful and careful with all enquiry, not to baptise, nor receive any person into this church who is living in adultery, having two companions living, for no one has a right to put away their companion, and marry another, except for the cause of fornication; and those who do so can in no wise have place in the church of the saints.

Again, we charge all the officers in the fear of God to deny themselves of the desires of the flesh, and to take up their cross and follow Christ, and let virtue, modesty, and purity, guard their thoughts continually—conducting themselves in all things with the strictest propriety; or before they are aware they will fall into temptation and loose the spirit of God. Remember that except we do this, we cannot be the disciples of Jesus.

Again, we would strictly enjoin family prayer upon all the heads of families, and especially the officers. Indeed, if any officer is known to live in neglect of this duty, his office should be taken from him, unless he speedily repent.

Again, the rules of the church discipline should be strictly enforced, and iniquity rooted out of the church, where-

ever it makes its appearance. Let all lying, tattling, backbiting, evil speaking, vain conversation, and foolish talking, be done away; together with all childish familiarity and unlawful desires. Let young and old, when together, strive to edify and encourage one another in the things of God, and in the spirit of solemnity; lest we be overtaken in the hour we think not: for behold the Lord will soon come to his temple, and sit as a refiner and purifier of silver, to purify the sons of Levi, that is, the priesthood which exists at present nowhere on the earth, but among the Latter-day Saints. And the question is, who will abide the day of his coming?

We have felt peculiarly led at this time, to send forth this admonition to the priesthood in this land, and hope it will be strictly heeded, for great things speedily await the church of the saints, and blessed are they who are prepared. Although this is addressed to the officers, yet, what we say unto one we say unto all,—*Watch.* Ed.

---

### PSALM.

BY MISS E. R. SNOW.

Praise the Lord O my soul: Praise him all ye sons and daughters of Zion.

Let us sing unto him a new song: let us sing of his marvellous doings in the last days.

He is the same yesterday, to-day and forever; therefore I will praise him for what my eyes have seen, and my ears have heard.

He hath opened the fountain of knowledge: he hath unlock'd the treasures of wisdom and understanding

He hath brought to pass that which he spake by the mouth of his ancient prophets: yea, he hath caused truth to "spring up out of the earth, and righteousness to look down from heaven."

In ancient time he call'd his servant David from the sheep-fold to preside over the nation of Israel: yea, from a tender of flocks did he raise him to the sovereignty of his covenant people.

He call'd Elijah from the occupation of husbandry, even when "ploughing in the field with twelve yoke of oxen;" to be a prophet in Israel:

Yea by the hand of Elisha, was he anointed to the office of his calling, even to proclaim the word of the Lord—to declare the counsels of the Most High to the people.

In these last days the Lord hath called his servant Joseph—the son of an husbandman; to be a prophet and a teacher: yea, to be a mighty instrument in rolling forward and establishing that kingdom which shall fill the whole earth.

The Lord hath spoken to him from the heavens—he hath instructed him thro' the ministration of angels—he hath taught him by the power of the holy spirit.

He hath opened the heavens, he hath rent the veil thereof, before his face—he hath spread the visions of eternity in his presence—he hath drawn aside the curtain of futurity and showed unto his servant things to come.

He hath anointed him with the oil of understanding, and instructed him in the great mysteries of the kingdom of heaven; even those "mysteries which have been hid from ages and from generations."

Rejoice, all ye saints of the Lord, and listen to the instructions of his prophet—be careful to depart from evil—let your hearts be pure, for the great day of the Lord approaches.

He will perform a speedy work upon the earth—he will cut it short in righteousness—he will not suffer his word to perish.

Therefore, let the nations be wise—let the great ones of the earth receive counsel; let the honest in heart prepare and gather even unto Zion:

For "the earth shall reel to and fro like a drunken man," yea she shall groan because of iniquity which is already increasing heavily upon her.

But "Zion shall be redeem'd with judgment, and her converts with righteousness"—the nations of the earth will honour her—the glory of the Lord will encompass her round about; and his praises will be heard in her midst.

---

### THE LATTER-DAY SAINTS.

To the Editor of the *Cheltenham Free Press*.

SIR,—Having read the *Cheltenham Journal* of August 23, I find a piece in it headed "Latter-day Saints' Swindle," representing the City of Nauvoo to be in the State of Missouri, in North America, and the subject of litigation between Joseph Smith and the Authorities of the State of Missouri. This is not correct. Although there may not be a great gulf between the city of Nauvoo and the state of Missouri, yet there is a great river flowing between them one mile and a half wide, besides a space of some twelve or fifteen miles of land; and so far from Nauvoo being a subject of contention, as represented in the *Journal*, Missouri has no more to do with Nauvoo than what Ireland has to do England. Query—the Editor of the *Journal* will do well to acquaint his readers who his informant was, as the style of the article gives room to suppose that it originated with the author of a little tract, giving the "History





of  
ag  
th  
no  
an  
di  
fo  
th  
of  
bu  
w  
by  
fa  
fo  
lo  
M  
—  
re  
—  
th  
ve  
bu  
—  
ye  
—  
A  
ss  
pr  
—  
ye  
—  
or  
M  
B  
N  
bu  
Ac  
th  
to  
ye  
th  
m  
w  
no  
at  
w  
th  
M  
M  
as  
th  
pe  
S  
k  
to  
de  
—  
A  
tr  
as  
of  
C

—  
S  
E

th  
on-  
rod  
th,  
for  
our  
no  
od,  
ots;  
in  
of  
nce,  
who  
their  
and-  
ex-  
rit;  
in-  
ants  
cca-  
er of

of Kentucky Tom,"\* and I think, Sir, you will agree with me (after perusing the following), that the entire statement as given in the *Journal*, is a tissue of lies, got up by a malignant and depraved heart, for the worst and most diabolical purpose, in reading which we blush for humanity. On the 10th inst., I called at the residence of Mr. Margretts, with the hope of obtaining a personal interview with him, but although I was disappointed in this, as he was not at home, I was very kindly received by Mrs. Margretts his wife, and likewise his family. I proposed to Mrs. Margretts the following questions, and she gave me the following answers:—Ques.—Have you and Mr. Margretts been to the city of Nauvoo? Ans.—Yes, we have. Ques.—What were your reasons for returning back to England? Ans.—I was not very well the short time I was there, and we did not find every thing so convenient as we expected, so me and my husband determined to return to England. Ques.—Is Nauvoo a fine city? Ans.—No, it is not yet, but in a few years' time it will be. Ques.—Is the land generally good in that part? Ans.—Yes I think it is the finest land I ever saw. Ques.—Were you and your husband put in prison when you arrived there? Ans.—No, we were not. Ques.—Did any one ask you to deliver up your money to them? Ans.—No, but we had 10 per cent, offered us for our money. Ques.—Did your husband ask Mr. J. Smith to show him the plates that the Book of Mormon was engraven on? Ans.—No, my husband did not ask him, but another brother (or Saint) told my husband that he heard somebody else say that he knew a man that said he heard Mr. Smith say that an angel took them away again. Ques.—Did you make your escape secretly? Ans.—Why no, Sir, that would have been impossible, for we had more than a ton weight of luggage; besides, we had no need of coming away in that manner, we went on board a steamer between nine and ten o'clock in the morning, in company with five missionaries that were going to take their different locations upon that Continent.

The following information I received from Mr. Embry, a person in whose house Mr. Margretts and family now reside. I have been acquainted with Mr. Margretts upwards of thirteen years; he was never of any religious persuasion prior to his becoming a Latter-day Saint; he was never truly converted, for he knows nothing of a change of heart. I belong to the Latter-day Saints, and I believe their doctrines.

The following was given me by Mrs. Embry:—Ques.—Are you a member of the Saints? Ans.—I am, for anything I know to the contrary; but I know I have not attended of late as I ought to have done. Ques.—Do you be-

lieve in the doctrines the Saints teach? Ans.—I do; for I have experienced their power.

The above is the substance of what I was enabled to gather during my stay with those individuals, which every honest mind will admit sufficient to prove by what spirit those persons are led who, in order to put down a cause they do not approve, embrace every opportunity to fill the mouths of the world and the columns of the public prints with lies and slander.

A copy of a certificate I have in my possession:—"This is to certify, that Mr. Joseph White has been in company with Mrs. Margretts, the wife of Thomas Margretts, and five of her children, and it is not on our account that all those false statements have been published, for we believe in the doctrine that the Latter-day Saints preach, having witnessed its power. Witness our hands this 10th day of Sept. 1841. Elizabeth Margretts, Joseph Embry, Sarah Embry, Leigh."

Now, Mr. Editor, it remains for the *Journal*, to prove his authority for having given publicity to such barefaced falsehoods and glaring inconsistencies. No man having the slightest knowledge of that part of America the Saints are now peopling, to say nothing of the statements that have been made by the Margretts to many who are ready to come forward and prove to the contrary of what the *Journal* says, could give the smallest credence to such a budget of slander.

I remain, Sir,

An admirer of your excellent publication.

JOSEPH WHITE,

MINISTER OF THE GOSPEL.

No. 12, Ratcliff-Crescent,  
Bristol, Sept. 21, 1841

### SKETCH OF THE TRAVELS AND MINISTRY OF ELDER R. HEDLOCK.

*The following interesting communication was written in April last, but owing to the multiplicity of matter which then crowded upon our columns, it was neglected, and has since been several times overlooked or left out for want of room: for this we owe an apology to Elder Hedlock, and take this opportunity to say in his behalf that from our intimate acquaintance with him in his late journey and mission to this country, and from the testimony of his friends in Scotland, we feel safe in asserting that a more humble, patient, persevering, and useful labourer in the cause of truth has seldom if ever appeared on the stage of*

\* A little Tract, addressed "To the Followers of the Latter-day Saints," signed "D. L. St. Clair.

*action in any age of the world. On the rough billows, during a long and tedious passage, he was ever humble, patient, and willing to serve his brethren and cheer their hearts; and in our late visit to Glasgow, in Scotland, and its neighbouring towns we found hundreds of warm hearts in which the name of Hedlock was engraven as with a pen of iron, and his memory as a sweet odour of incense on the morning breeze.*

*We hope he and his friends in Scotland will pardon our neglect in not sooner publishing his communication, and accept of it now.—[ED.]*

TO THE EDITOR OF THE MILLENNIAL STAR.

Sir,—I improve the present opportunity of writing to you, being about to leave Europe and return to America, feeling that those who love the truth will rejoice in the spread of it. Not wishing to intrude upon the valuable space of your journal, I shall be very brief in my communications at this time.

Being driven from my home in the late persecutions of the Saints in the state of Missouri, I, like the rest of them, had to suffer privations and endure hardships because of the truth that God had revealed by his holy angels in these last days. After being surrounded by mobs, and my life threatened if I did not deny the revelations which God had given; but choosing rather to suffer affliction with the people of the Most High than to enjoy the pleasures of the world or the applause of religious bigots; after toiling through the winter in assisting the poor and widows of the martyred Saints to leave the State, in compliance with that unhallowed decree of Governor L. W. Boggs, and after most of the Saints had left Missouri, I took my family and came to the city of Quincy. We landed on the banks of the Mississippi on the 20th of April, 1839, without provisions, and only 3s. in money, and without a place of shelter. After wandering about for several hours I obtained a place of shelter from a heavy storm of rain, which continued during the night. I had much sickness in my family from that time until the latter part of the summer, but the Lord blessed my labours, and by the 9th of September I had a home secured for them in the city of Nauvoo, and on the 21st of the same month, after having committed my family into the care of God, in whose service I had resolved to spend my days, I took the parting hand and bid them all farewell without a penny in my pocket to perform a journey of above five thousand miles. I cannot describe my feelings on taking leave of my family and poor afflicted brethren to go to a foreign land to proclaim those principles of eternal truth which for our

faith in them we had been driven from our homes a few months before as exiles amongst strangers. In the meantime the enemies of truth were not idle; the tongue of falsehood and slander had heralded forth proclamations of untruths and misrepresentations throughout the whole continent of America, and they had also found their way across the Atlantic into that nation in which I intended to labour. Knowing that I should have these to contend against, together with the prepossessed opinions and prejudices of the people, I would gladly have stayed at home if I had followed my own feelings; but having a dispensation of the Gospel committed to me, I was determined to surmount every obstacle, and wing my way to Europe, there to lift my warning voice to my fellow man to come out from the abominations of Babylon and prepare to meet the coming Messiah. With this determination I took my leave of my family, and committed myself into the hands of that God who said to his servants, take no thought for the morrow, for your heavenly Father knoweth what things ye stand in need of. I have now travelled about ten thousand miles, and have thus far realized the fulfilment of the promise of God in every sense of the word. Having parted with my family I commenced a journey of eight hundred miles in company with Elders Brigham, Young, Heber C. Kimball, George A. Smith, John Taylor, and T. Turley. We travelled together most part of the time during that distance. After much fatigue and sickness we all arrived in the town of Kirtland. I cannot describe our gratitude to God on meeting with the Saints in the house of the Lord, which had been raised a few years before by the industry of the Saints, in compliance with a command of the Lord, that his servants might there call their solemn assemblies, and wait in prayer and fasting before him, that they might be prepared to go to the nations of the earth to preach the everlasting Gospel. It brought fresh to my mind the many blessings and manifestations of God to his servants while assembled in this house of prayer. The Saints here received us with kindness, and after stopping with them a short time, we again pursued our journey to the city of New York. We travelled together till we came to Batavia; then we separated, and did not again see each other until we arrived in the above named city. Previous to my arrival in the city of New York I visited a branch of the Church at Cataranges, in the western part of the state. Here I was seized with sickness, and confined to bed for two weeks; but through the goodness of God I was again restored to health, and enabled to continue my journey, but not having money enough to pay my fare on the coach and railway, I was obliged to walk part of the way on foot, and being very weak in consequence of my sickness, I was only able to travel about fourteen miles each day. I shall ever remember one extreme



ur  
get  
of  
od  
ns  
ut  
ad  
to  
ur,  
nd  
al-  
ild  
ed  
on  
er-  
ng  
ng  
be  
cet  
a-  
m-  
ho  
be  
th  
ow  
ve  
se  
ng  
ey  
era  
ge  
Ve  
ng  
k-  
nd.  
on  
he  
ore  
ce  
nts  
nd  
nat  
of  
el.  
ga  
nta  
he  
nd  
we  
ew  
to  
not  
the  
in  
the  
of  
es,  
gh  
to  
ey,  
are  
to  
ery  
ras  
ich  
me



cold night in the month of December—being a stranger in that part of the country, I did not know the road, and having no means of ascertaining, I could not obtain a place of shelter, and being afraid of losing my way, I was obliged to walk backwards and forwards during the night, which was so windy and frosty that if I had stood still for fifteen minutes I should have perished with the cold; however I was spared, and arrived in New York on the 26th day of December, 1839, in good health, having a firm determination to fulfil my mission to Europe. Here I found a large flourishing branch of the Church, raised up through the faithful labours of Elder P. P. Pratt and others. The Saints here received me kindly, and administered to my wants. While I was waiting for those who were to accompany me to England to arrive in the city, I took a tour into the state of New Jersey. Here also was a flourishing branch of the Church. I stayed at this place a few weeks. Some were added to the Church during my stay there. I then went to Philadelphia, where there is another flourishing branch of the Church, which was raised up by the labours of Elders Winchester and Barns. I stayed here two or three weeks. Several were added to the church during my stay in the city. The prospect is most encouraging in that part of the country. I returned from that city to New York, where I found those who were to accompany me to England. During our stay in the city many were added to the church, who came forward with liberal hearts and gave us means to help us on our mission to England. I shall ever remember with gratitude the kindness of the Saints and friends who came forward and liberally administered to our necessities. I pray that the blessing of heaven may rest upon them. I took a mission into Long Island, in company with Elder B. Young. During our stay in the island we preached in several parts of it, and several were added to the Church by baptism. After staying on the island eight or ten days we returned to New York. All things being prepared, I bid farewell to my native land, and to many kind and affectionate brethren, on the 9th of March, in company with Elders Brigham, Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, and G. A. Smith, who were sent by revelation to preach the Gospel in Great Britain. I cannot describe my feelings as my native shore sunk from my view beneath the setting sun. We were now tossed up and down on the restless ocean under the protection of Him who has power over the winds and waves. After being at sea 28 days, and passing through two storms, one of which lasted 36 hours, during which we were driven at the rate of ten knots an hour, with all the sails took in, we landed in Liverpool in good health and spirits on the 6th day of April, 1840. After procuring a lodging, we retired from the buzz-

ing noise of the sea by ourselves, and offered up our thanks and praise to Almighty God, who had brought us safe across the great waters. It being the 6th of April, the church in America were assembled in conference at the time we were praying. 10 years had passed away since the Church of Jesus Christ of Latter-Day Saints was organized, with six members; and since its formation it has passed through severe persecutions; many of its members have sealed their testimony with their blood; but notwithstanding all this thousands are rejoicing in the glorious principles of the everlasting Gospel. We stayed all night in Liverpool. The next day we found Elder John Taylor, who left us in Batavia. He landed in Liverpool two or three months before us, and had begun to preach and baptize in that town. On our arrival we found 27 saints, who received us with kindness. After staying another day with the brethren, Elders H. C. Kimball, B. Young, O. Pratt, G. Smith, and myself, took our journey to Preston, where we found a large church of about 300 members, which was raised up by the united labours of H. C. Kimball, Orson Hyde, and others, in the years 1837-8, who received us with joy and gladness, notwithstanding our being strangers to them, except Elder Kimball. Truly the spirit of God makes all people in every nation of one faith and one mind, who are in possession of it, for the saints in Preston administered to our necessities as cheerfully as if we had been acquainted for years. On the 15th of April we all met in conference. The intelligence received from different parts by the Elders where they had been labouring concerning the spread of the Gospel was cheering. There were about 1700 members of the Church represented at this conference. After the conference was over, I took leave of my brethren, and, in company with Elder O. Pratt, went to Alston, in Northumberland. Here we found a small branch of the church of about 40 members, which had been raised up by the labours of Elder Russell in 1837. Notwithstanding the many persecutions that the saints had endured in this part, we found them rejoicing in the Lord. After staying here a few days, Elder O. Pratt pursued his way to Edinburgh. I stayed and preached in Alston and Brampton about four weeks. There were some added to the church by baptism in both places during my stay with them. There is much opposition in this part of the country. The general cry from the opposers of truth is—“Dont go to hear those false prophets; if you do they will certainly deceive you.” If any should venture to come and hear for themselves and take the liberty of judging for themselves, instead of leaving it to their teachers to judge for them, and should say, as Pilate said to the Jews, I find no fault in them, and should vindicate the principles of truth, they are soon

hissed at by those who pretend to be their friends, and some are turned out of their employment for believing the truth; but, notwithstanding all this, those who love the truth more than they do the applause of the world will embrace it; the power of God will be manifest; the eyes of the people be opened; the crafts of man will fail; the honest in heart be gathered out, and the knowledge of God prevail throughout the whole earth. I received a letter from Elders Muliner and O. Pratt desiring me to come to Scotland. I took my leave of the brethren in Brampton on the 22d day of May, 1841. I took a steamer and went to Belfast, in Ireland. This is a fine flourishing town, containing about 54,000 inhabitants. Here I met (as I passed through the streets) the rich enjoying their abundance, and the poor in rags begging for a morsel of food to sustain life. I had never before witnessed such scenes of suffering, and I said in my heart, has the Gospel of Jesus Christ lost its power among those who profess it, so that one part of the human family must drag out a miserable existence, and die in wretchedness and want, while the other can live in pride and plenty all their days. O man, how art thou fallen from thy first estate, and the true principles of the Gospel hid under a form of godliness! Repent of thy doings, and turn to the Lord, and feed the hungry and clothe the naked, that it may be said to you, "inasmuch as you have done it to one of the least of these you have done it unto me, enter thou into the joy of thy Lord." After staying in Belfast three days, I left, and pursued my way to the cities of Glasgow and Paisley. I arrived in Paisley on the 26th of May. Here I found Elder Alexander Wright, Elder Muliner having left here to accompany Elder O. Pratt to Edinburgh. Before they left they had organized the church in Paisley.

The spirit of inquiry was very general in this place and the adjoining villages. Many came to hear. Some of the preachers said we were not worth minding when we first began to preach, but soon their hearers began to leave them; they then began to sound the tocsin of war; the people were exhorted not to come and hear us. A master in a cotton mill threatened to turn out of his employment any of his workpeople who went to hear us, but the truth fastened on the hearts of the people with such power that many were determined to sacrifice all things for the sake of it. I found in Paisley and the adjoining villages about 65 members of the church. I commenced preaching in this region in company with Elder A. Wright, who is a faithful labourer in the Gospel, until about the last of August, when he left me alone, and went into Banffshire, in the north of Scotland. I organized the branch of the church in Bridge-of-Weir on the 6th of June, consisting of 27 members, including at this time the brethren in Johnston. Feeling

led by the spirit to preach in the city of Glasgow, I went into the city on the 12th of June to procure a place to preach in. I first went to the house of Mr. John M'Auley, who received me very kindly, and assisted me to look for a place to preach in. After looking at several places, we finally agreed for the large hall in Anderson University. I told the trustees I had no means to pay for the hall only what I collected at the door; I was a stranger, and could not give them security, but if they would let me have the hall I would pledge my word that they should have their rent: this they did, though it was the first time they had let it on such conditions. Having procured a place to preach in, I put up bills through the city that an angel of God had appeared and restored the everlasting Gospel again to the earth. This excited the curiosity of about 100 to come and hear. After the first Sabbath my hearers dwindled to about 20 in number; but having agreed for the hall for five months I was determined to preach my time out, if I had only two hearers. I soon began to baptize; and on the 8th of August I organized the church with 12 members.

About this time I commenced preaching in Greenock, 23 miles from Glasgow. I preached there a few times; two came forward in baptism, but, in consequence of ill health, I was obliged to abandon preaching in Greenock, and confine my labours to Glasgow, occasionally visiting the other branches of the church. On the first of October I left Glasgow to attend the conference in Manchester, in England. I went by the way of Belfast, where I stopped and preached several times. Some were almost persuaded to obey the Gospel while I was there. After attending the conference, I returned to Ireland, and went to Lisburn and Hillsborough. I arrived in time to hear the close of a discussion between Elder Curtis and a Mr. Donna, a Methodist preacher. Elder Curtis offered to meet him the next day, but he refused. There were seven or eight who had joined the church in this place. I preached in Belfast two or three times, and then returned to Glasgow, where I resumed my labours as usual. I organized a branch of the church in Johnston on the 5th of Sept. with 42 members. I organized the branch of the church in Greenock on the 31st of Jan. After I stopped preaching in Greenock, Elder Speakman and others commenced labouring there, and through their labours the church has increased to its present number. There are many flourishing villages in the vicinity of Glasgow, and the prospect is that there will be many saints gathered from that region of country. There are in the Glasgow conference six branches of the church which have been raised up within 14 months (viz.,) Glasgow 79 members, 3 elders, 4 priests, 3 teachers, 3 deacons; total, 92. Paisley, 97 members, 4 elders, 6 priests, 5 teachers, 3 deacons;



total, 115. Bridge-of-Weir 34 members, 2 elders, 2 priests, 2 teachers, 2 deacons. Johnston, 42 members, 2 elders, 2 priests, 2 deacons. Greenock, 27 members, 1 elder, 1 priest, 1 teacher, 1 deacon. Thorney Bank, 18 members. In the six branches there are 317 members, 12 elders, 15 priests, 13 teachers, 11 deacons; total, 368. 13 are gone to America. I left the saints in Glasgow and adjoining places on the 9th day of March, 1841. I shall ever remember the parting scenes with them, and the last lingering look as the steamer moved from the dock. I pray the Lord to keep them faithful to the end, and bring us together in the kingdom of our heavenly father.

I now wish to bear my humble testimony to the work of the Lord in these last days to all people, saying, that I know by the spirit of the Lord that the principles contained in the Bible, Book of Mormon, and Doctrine and Covenants are true, and that Joseph Smith, jun., is a prophet of the Most High, and that his councillors are men of God, who seek the salvation and well-being of their fellow men; the quorum of the twelve, who are special witnesses of the Gospel to the nations, are servants of the Lord, and that their motive is the salvation of their fellow man. I have seen those men surrounded with mobs, and threatened with immediate death if they did not deny their testimony, but they remained unshaken in the midst of those trials. I know also by the spirit of the Lord, the coming of the Messiah is now at hand, and I feel to say unto all people,—repent of all your evil doings and prepare to meet your coming Lord.

REUBIN HEDLOCK.

---

## The Millennial Star.

---

MANCHESTER, Oct. 10th, 1841.

We have received an interesting communication from Elder Hyde, dated at Ragensburgh, on the Danube, kingdom of Bavaria, Aug. 30, 1841.

He informs us that he is in good health, and has been in that place about 7 weeks, during which time he has made great proficiency in reading and translating German.

He has also written a very lengthy communication to the Jews of Constantinople, and had procured its translation into French and German.

He had made many friends in that place, and some of them were ready to forsake all for Christ's sake; although he found them all catholics: indeed catholicism is the law of the land.

He was to start for Constantinople, on the next day,—the Danube was his path, and a steamer his chariot. The passage would require about fifteen days, and cost about twelve pounds sterling.

Elder Blakeslee writes from Uica, 250 miles west of New York, under date of August 15th, informing us that he was then in the house of some of the saints from Manchester, and that he had baptised a brother of Ralph Stafford, of Manchester, and many others, in that region of country; that some 250 of the saints had emigrated from that region to Nauvoo, Illinois, and that many others were preparing to go soon. He was now preaching to large and attentive audiences, in the court-house, in the city of Uica.

Elder Woodruff, writes from New York, under date of August 26th. He informs us that peace and tranquility prevails among the saints at Nauvoo, and that the emigration continues with great rapidity; that the temple is fast building, and the work of God moving in majesty and power.

He also informs us, that every thing but God and the saints are combined together, and raging against the truth with one mighty struggle, as though it were their last attempt. All the presses were in continual uproar throughout New England, and all other states, bitterly opposing and lying against the saints. Anti-Mormon meetings were being continually held in New York, and other places, and prejudice great. But while all these things were going on, truth was still prevailing, and the Lord was in reality beginning to vex that nation with many sore divisions, vexations, signs, wonders, and judgments.

On the 26th of Sept. we attended the Staffordshire conference held at Burslem. We found it to consist of numerous branches in different parts of the country, consisting in all of between five and six hundred members, with zealous and faithful officers; besides the entire Birmingham conference which had been organized, and set off from the Staffordshire conference not

long since. We had a rejoicing time, and the saints in general seemed to feel greatly encouraged.

We also attended the Preston conference on the 3d of October. We found the saints generally standing firm and rejoicing in the truth. Some new branches had been gathered, but not many added to the old societies.

We are informed by letter from Elder Thomas Ward that the Clitheroe conference was held on the 26th September, and that great unity, love, and zeal, pervaded the meeting, which was numerously attended both by members and others. Some were convinced, and came forward in baptism; 18 new officers were ordained, and much good done. There has been quite an increase in that conference since last quarter.

Elder Watt speaks very encouraging in one of his late letters, in relation to the Edinburgh conference. It is increasing in numbers, and in faith and zeal; and through the labours of its officers it is spreading in the region round about.

As to the Manchester conference we must say that the Lord is truly blessing us with an ingathering of souls, both in town and in most of the branches around. We have had so many added to the Manchester branch of late that our deficiency is more than supplied, for the emigrants who lately left us for America, consisting of some 60 or 80 souls.

In Rochdale and Oldham scores are uniting with the church from week to week; and in Tottington, near Bury, a flourishing society of near 80 members has been gathered in a short time. Their meetings there are crowded almost to suffocation. Thus rolls the mighty engine of truth, and none can hinder.

The ship Tyrean sailed with 207 passengers on the morning of the 21st Sep. On going out of dock the previous day many hundreds crowded round to witness a ship load of the sons and daughters of Zion depart from their native shore for the promised land. They moved slowly out into the river, singing

Lovely native land, farewell!  
Glad I leave thee, glad I leave thee,  
Far in distant lands to dwell.

Next morning they weighed anchor, about 10 o'clock, and hoisted sail before a fair wind, moving away under the flag of liberty—the American stars and stripes, with a majesty seldom surpassed. The emigrants were all on deck, and in good spirits; and as our little boat came off with three hearty cheers, they were singing the favourite hymn—

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent Word.

The last lines which we heard, as their voices were lost in the distance, were as follows:—

When through the deep waters I call thee to go,  
The rivers of sorrow shall not thee o'erflow.

Hats and handkerchiefs were still waving in view as a last token of farewell. Soon all was a dim speck upon the ocean; a few moments more and they were vanished from view in the wide expanse, and lost in the distance.

May God speed them onward in their course, and land them safe in their destined port.

---

## COMMUNICATIONS.

---

Burnley, Sept. 16, 1841.

Dear Brother Pratt,

I take the liberty of writing to you, in the first place to inform you that our next quarterly conference will be held at Clitheroe next Sunday but one, the 26th instant, and if you could make it convenient to come the churches would be much gratified. The work is rolling on in the town of Blackburn, and many have been added thereto. A great multitude of people in the neighbourhood surrounding Burnley are becoming much interested, and promise ere long a rich harvest. May the Lord speedily send forth more labourers into his harvest.

I have been lately engaged in two public discussions at a place called Enfield, about seven miles from Burnley, with some local preachers of the old body of Methodists, and without the least egotism, I can truly say that truth was triumphant. To God be all the praise, that he has sent forth the spirit of truth to guide into all truth, and to bring to nought the wisdom of

the wise and the understanding of the prudent. I will just endeavour to place in parallels the passages quoted from our books to prove us false, but which proved to the public that the preacher knew not the word of the Lord, but that the Latter-Day Saints taught it :—

*A Methodist attempting to prove the doctrines and work of the Lord a money speculation.*

Whoso feeds you, or clothes you, or gives you money shall not lose his reward.

*Doctrine & Covenants.*

Let those that have more than enough for their own support give up the residue to support those who have not.

*Doc. & Cov.*

Thou shalt not covet thine own property, &c.

*Doc. & Cov.*

My servant Martin Harris shall be an example to the church in giving up his property for the work of the Lord, &c.

*Doc. & Cov.*

In this manner and with similar quotations from our publications, equally easy to answer, did a Methodist local preacher endeavour to prove what he called Mormonism to be a money speculation, and this too with the vast sums raised for the support of their ministers at home, their hundred thousand yearly for missionary exertions, their vast centenary fund, of which I know not the amount, and their contingent funds staring him in the face, and likewise with the Word of God confirming and establishing the doctrines of the saints; but I rejoice to say hundreds that were present saw through the fallacy of their remarks, and appreciated the statements

of truth. Dear Brother, I have learned one thing, that the opponents of the truth, whether they be wise men or fools are equally powerless against it.

Ten of our brethren and sisters left us this morning for Liverpool on their way to America.

Swift may the breezes waft them on,  
To Joseph's promis'd land,  
There still preserv'd, no wand'rer gone,  
Triumphant may they stand.

Yours in the covenant of peace,

THOMAS WARD.

Sept. 29th.

Elder Pratt,

We take the liberty to inform you that we have been labouring in Westmorland, and through the mercy of God, in the midst of persecution and lying editors, the work of the Lord rolls on.

In Kendal were ten persons, lately baptised and organized in a society, and more have promised to obey soon.

In Briggsteer there are nine baptised, and four more have given in to go forward next Sunday. In Holme we have baptised nineteen. Here we have laboured under very unfavourable circumstances, which thank God are giving way a little, and we hope soon to reap a plentiful harvest of souls. It is hard to stem the tide of lying tongues, for neither priests nor people have as yet learned to speak the truth.

At one of our meetings in the open air, four pretended preachers of the gospel came up, and one of them publicly demanded our elder to take some arsenic, which he had brought with him, in order to have a sign to enable him to believe the bible. The people however seemed to have more reason and good sense; for they were very much hurt with his conduct, and told him that if he were a man of God, he would not disturb a meeting.

In a few evenings after he came to have a discussion on the Book of Mormon, but we were not willing to take newspapers for our standard, and give up the Bible, therefore he gave up the contest.

He was soon called before the gentle-

SCRIPTURE.

Whoso giveth a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10 c.

Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me.

Mark 10 c. 21 v.

Neither said any of them that ought of the things which he possessed was his own.

Acts 4c. 32v.

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation) a Levite, and of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet.

Acts 4c. 36 & 37v.